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The Non-Subscribing Presbyterian

No. 321.

JUNE, 1933.

"DIVIDING THE INHERITANCE." (Luke xii.)

From the drawing by Gunning King. *Bibby's Annual.*

BY THE GENEROSITY AND COURTESY OF MR. JOSEPH BIBBY, WHO HAS PRESENTED US WITH THE BLOCK OF THIS PICTURE, WE ARE ABLE TO INTRODUCE A NEW AND ATTRACTIVE FEATURE THIS MONTH.

TRUTH. LIBERTY. RELIGION.

"Where the Spirit of the Lord is, there is Liberty."—II. COR. III., 17.

FIRST PRESBYTERIAN CHURCH, BELFAST.

150th ANNIVERSARY OF PRESENT MEETING HOUSE.

JUNE CELEBRATIONS.

SUNDAY, JUNE 4th, 11-30 a.m. and 7 p.m.:

Rev. W. H. DRUMMOND, D.D., LL.D. (Oxford).

,, ,, 11th, 11-30 a.m. and 6-45 p.m.:

Rev. H. J. ROSSINGTON, M.A., B.D. (Birmingham).

(Evening Service Broadcast by B.B.C.)

TUESDAY, JUNE 13th, **6-30** p.m. **CONVERSAZIONE in Carlton Restaurant.**

(ENTRANCE FROM FOUNTAIN STREET)

7-45 p.m. **PUBLIC MEETING in CARLTON HALL, Fountain St., Belfast.**

Speakers include—Rev. R. NICOL CROSS, chairman; The MODERATOR OF THE CHURCH (Rev. John Begg); Mrs. SYDNEY MARTINEAU, London; Rev. ALFRED HALL, M.A., B.D., Sheffield, President of General Assembly; Rev. H. J. ROSSINGTON, M.A., B.D., Birmingham.

THE ORGANIST AND CHOIR OF THE FIRST CHURCH WILL TAKE PART.

Cards of Invitation, admitting to Conversazione, can be had from Mr. J. H. Gilliland, 35 Rosemary Street, Belfast, or by giving your name to your Minister by Sunday, May 28th

N.B.—THESE CARDS MUST BE HANDED UP AT ENTRANCE.

SYNOD MEETINGS.

TUESDAY, June 20th, 1933, at 4-30.

REMONSTRANT SYNOD OF ULSTER. Tea from 5 p.m. in the Central Hall, Belfast.

DIVINE SERVICE in connection with N.S.P. Church at 8 p.m. in the First Presbyterian Church, Rosemary Street. Preacher: THE MODERATOR, Rev, John Begg.

WEDNESDAY, June 21st, 1933.

NON-SUBSCRIBING PRESBYTERIAN CHURCH. 10-30—Communion Service.
11-0—Moderator takes the Chair.

8-0 p.m.—LECTURE by the Rev. E. SAVELL HICKS, M.A., of Dublin.
Subject: "The Progressive Outlook."

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FIRST PRESBYTERIAN CHURCH, BELFAST.

JUNE CELEBRATIONS.

Readers of this Magazine do not need to be told that the First Presbyterian Congregation, Belfast, which has a continuous history of two hundred and ninety-one years, having been founded originally among Scottish soldiers garrisoning Belfast in 1642, is a constituent of the Non-Subscribing Presbyterian Church of Ireland. It is one of the virtues of the Presbyterian system that it links the churches within it very closely together, not only through its forms of government but in mutual fellowship and depth of sentiment. It emphasises the truth that we are all organs of the one Body and severally members one of another. If one member rejoices the others rejoice with it.

Out of this unified Church consciousness the hope and prayer arise that the celebration of the 150th Anniversary of the present Meeting House in June may not only bring a period of invigoration to the First Church itself, but be a Rally of our faith and forces throughout the Province, a time of gladdened and strengthened fellowship among our ministers and people who in their separate spheres are faithfully maintaining the worship of God and the service of Christ and man in a Free Church, a Church which ever looks for dictation and authority to the Spirit of the living God and not to the ordinances or pronouncements of Divines in bygone times. Not that we despise or would undervalue the wisdom of the past; rather would we conserve whatever is of permanent value in it. But it is the conviction and policy of the Non-Subscribing Church that the mind of the past, as expressed in any system of theology, must not be allowed to smother the reason and conscience of the present or future. It is our belief that God is still speaking and revealing more of His truth and will to reverent, seeking souls. To close our minds to the growing illumination and the inner guidance of His Spirit is to us fatal impiety. Theological doctrines are bound to be modified from age to age as the realms of knowledge are widened and men get fuller insight into the ways and workings of God in nature and history. To repudiate this is to put an end to all progress and enlightenment in religion, morality and society. Christianity has always been a spirit of life leading to the apprehension and appreciation of new and higher ideals and standards through the ages, in the face of organised efforts to stereotype it in the creeds and moral codes of a particular age. At no time is the life and teaching and truth of Jesus Christ exhausted. Indeed it is the wonder and glory of Jesus Christ that He leads men ever onward and upward to new heights of spiritual truth and experience, to fuller insight as to what God and His salvation mean for humanity. The Bible as consummated in the Spirit of Christ; Christ as interpreted in the illumined reason and cultured conscience. That is the fundamental principle of the Non-Subscribing Faith, therefore we cannot put ourselves in bondage to the human limitations of the 17th Century Westminster Confession of Faith. Our Christian Creed runs: "We believe in God; we believe in Christ;" not, "We believe in the Westminster Divines."

But we are a minority in the North of Ireland. Powerful forces would seek to remove our candlestick. In such circumstances as a Church with a distinctive witness we want to encourage and strengthen each other for our divine task at every opportunity, and in connection with the forthcoming 150th Anniversary of the First Church Meeting House, Belfast, another opportunity will arise in the Conversazione and Public Meeting to be held in the Hall of the Carlton Restaurant, Fountain Street, on Tuesday, June 13th, at 6-30 and 7-45 p.m. We desire to see a large and enthusiastic Rally of Irish Non-Subscribers for mutual fellowship and inspiration.

To this end the General Assembly of Unitarian and Free Christian Churches in England is stretching out hands of goodwill to help us. The Rev. Alfred Hall, M.A., B.D., of Sheffield, now entering on his second year as President of the Assembly, and Mrs. Sydney Martineau, of London, who was formerly President, and the Rev. H. J. Rossington, M.A., B.D., of Birmingham, whose long and distinguished ministry at the First Church is still fresh in all our minds, will

be with us as speakers, along with our own Moderator for the year, Mr. Begg. Our prayer is that it will be an occasion of uplifting and stimulus shared in by members of all our churches, hence the cordial invitation that as many as possible will send to Mr. Gilliland, 35 Rosemary Street, Belfast, for cards of invitation, which will be posted to them. *We would especially remind friends to bring the cards of invitation with them, as these entitle them to admission to the Conversazione.* From this assembling of ourselves together in the sense of a common religious faith and cause, it is hoped each may be able to take something back that will be helpful in his own Church and life.

BELFAST'S OLDEST CHURCH.

The announcement, under the heading of "Church Services" in Saturday's issue, that the members of the First Presbyterian Church, Rosemary Street—the Non-Subscribing congregation—were to meet in the Central Hall on Sunday instead of in their historic church aroused my curiosity. Inquiry showed that the church building—the oldest in Belfast—is undergoing renovation, and I assume the work has been taken in hand in time for the celebration of the 150th anniversary of the opening of the "meeting-house" on 1st June next. The late Rev. Alex. Gordon, a former minister of the congregation, and a historian of repute, recorded that in the oldest authentic map of Belfast, a sketch-plan by Thomas Phillips in 1685, there is figured at the north-west extremity of Hercules Street (removed in 1883 to form Royal Avenue), in close proximity to the North Gate, a small building without chimneys, which, as some fancy, represents the original Presbyterian meeting-house of Belfast. The occupancy of the Rosemary Street property by the Presbyterian congregation may be dated from about 1695, when the first church on the site was erected during the ministry of the Rev. John McBride. On Sunday, 1st April, 1781, the congregation resolved that the old building should be taken down. On Friday, 1st June, the foundation stone of the present church was laid. Exactly two years was occupied in its erection and completion. The architect and contractor was Roger Mulholland. Francis Hiorn, the London architect of the old St. Anne's Parish Church, took a great interest in the structure, and furnished valuable suggestions, especially as regards the pewing. The minister at this time was Rev. James Crombie, D.D., who also conferred a great boon on the town by founding the Belfast Royal Academy.—*Belfast Telegraph.*

HISTORICAL NOTES.

JAMES KIRKPATRICK, M.D., D.D.

The first minister of the Second Congregation, now known as All Souls, was a son of the Manse, his father being Rev. Hugh Kirkpatrick, of Ballymoney, 1695-1712.

He took his theological training in Glasgow University, and when finished was licensed by the Presbytery of Route. In 1699 the congregation at Antrim sent him a call, but owing to some informality the Presbytery refused to give it to him, but shortly afterwards he was called to Templepatrick to succeed the Rev. Anthony Kennedy. While there he preached and printed two funeral sermons, one on Arthur Upton and the other on King William III. The latter attracted a good deal of public attention at the time.

The absence of the Rev. McBride from the First Church, Belfast, owing to his refusal to take the Abjuration Oath, and the large congregation there made it necessary they should have a regular minister, so Mr. Kirkpatrick was given a call as colleague to McBride. After a time it was found that the number of people in connection with the First House were too great for one congregation, so an amicable separation was arrived at, and the Second Church was built in the rere of the First, Mr. Kirkpatrick becoming its minister.

In June, 1712, he became Moderator of the Synod of Ulster and the following year in Antrim he preached his official sermon. In the same year he published his celebrated essay on the *Loyalty of Presbyterians.* This was a reply to a series of particularly serious attacks on Presbyterians by the Rev. Tisdal, Rector of Belfast, and was so ably written that it silenced the Rector.

Kirkpatrick became a member of the Belfast Society, an association of ministers and students formed for mutual improvement. His first work was in defence of that society's stand for Non-Subscription, published in 1721 under the auspices of Dr. Victor Ferguson. It is one of the ablest defences of Non-Subscription written at that time when there was a most bitter controversy in the Synod. He later wrote a *Scripture Plea,* to prove that it was unworthy of the orthodox party to refuse to hold communion with the Non-Subscribers. The entire controversy ended in the Synod putting all the Non-Subscribing ministers into one Presbytery, the Presbytery of Antrim, and then in 1726 refusing to hold communion with them. From that time until

his death in 1744 Dr. Kirkpatrick in the pulpit and with his pen supported ably Non-Subscription, His last work, *The Defence of Christian Liberty*, was unfinished at the time of his death, but was published by James Blow, the Non-Subscribing printer. Dr. Kirkpatrick died suddenly while on a visit to Dublin, 1744. There is no record as to where he was buried.

IMPRESSIONS OF THE GENERAL ASSEMBLY (LONDON).

Perhaps in the history of the B. & F.U.A. and the General Assembly there has never been a series of meetings in which so much vivid life and happiness have been realised. From start to finish there wasn't a dull hour in the whole course, keen interest was sustained all through. The Rev. Alfred Hall, M.A., B.D., rightly deserves the honour of a second year of office, his geniality and his strong human nature win the hearts of all, and our congregations in Ireland are hereby warned that if during his present term of office Mr. Hall visits the congregations here, his appeal for 300,000 shillings will be irresistible among us. The proceedings opened on May Day with a united reception of Church and Sunday school delegates. Ireland, America, Australia, Transylvania, Czecho-Slovakia and India were represented on the platform. Our Moderator, the Rev. J. Begg, not being able to reach London until next morning, Rev. J. Barron, as ex-Moderator, spoke on behalf of the N-S.P. Church. The President having said "that it was a moot point as to whether the N-S.P. Church was not an integral section of the Assembly," the ex-Moderator replied that the President had correctly defined the position in his use of the word "integral," which meant "entire," "complete;" that in itself it was a properly organized Church, with its own Courts, Presbyteries, Synods, complete in itself, but was also a section of the Assembly. Czecho-Slovakia which has come into fraternal union lately with the Assembly has a membership of almost a million, the last census recorded 880,000. During the meetings good wishes were received from Bishop Yosef of the Unitarian Church, Hungary. The lady from India spoke with much charm, and if Indian ladies are as gentle and as charming as she is. it is surely a matter for astonishment that they should be treated by the authorities with such harshness and severity as Indian papers record. "The Inquirer" will provide fuller reports, but the conversazione in the Great Hall of the British Medical Association will never be forgotten. The beauty of the hall, the wonderfully smooth floor suggested dancing, and the Assembly simply let itself go, the string band worked with vigour, and time passed all too rapidly. ULLIN.

NOTES AND NEWS.

Favourable reports of the Rev. Geo. J. Slipper's condition reach us, but it is imperative that he should have a much needed rest. It is a matter of rejoicing to all his friends to see the Moderator, the Rev. John Begg, in such good form after his very critical illness.

* * *

Special attention is called to the notice of the Sunday School Conference, which this year promises to be a very happy and successful event, at Moneyrea, Saturday, 3rd June, at 3 o'clock. Rev. Bertram Lister, M A., Secretary of the Sunday School Association, London, will give the address on "Other People's Children." Mr. Lister is a man whose heart is in his work, and we are confident his presence will be an inspiration. This year is the Centenary of the English Sunday School Association, founded at a time described as the close of "the ice age of English institutional and corporate life," which perhaps means that they didn't know how to heat churches in those days.

* * *

The usual programme of the Synod meeting has been followed in the announcement, but, on account of the serious illness of the Clerk of Synod, the arrangements are necessarily only provisional and require confirmation by the General Purposes Committee.

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The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

"GOD SPEED."

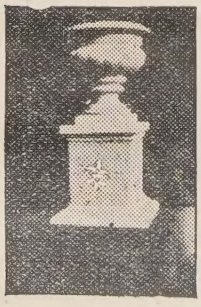
This was the message from the Sunday Schools of England, Scotland and Ireland to the centenary meetings of the Sunday School Association on May 1st and 2nd, of which the Rev. John C. Ballantyne is President for the ensuing year. A hundred years has seen a change in Sunday Schools and their purpose. Originally they were for secular education. In Scotland the parish schools were well organised; in fact it was one of the first things that John Knox saw to; but in England Sunday Schools provided the only education that many people had, and they were attended by grown-up people. In days gone by some of our most respected ministers began their work by being Sunday School masters. In Lancashire the Sunday School almost counts for more than does the church. Outside Essex Church, London, is seen the monument of a boy at his lessons, a reminder that Sunday Schools were first began by the first minister of that congregation (Theophilus Lindsey.)

SUNDAY SCHOOL CONFERENCE.

The annual Sunday School Conference will be held on Saturday, 3rd June, at Moneyrea. The speaker this year will be Rev. Bertram Lister, M.A., secretary of the Sunday School Association, London. Mr. Lister is well-known as an effective speaker and an expert in Sunday School work.

Moneyrea Meeting House is one of our old historic churches, and its congregation has always played an important role in the life of our religious community. The building has been thoroughly renovated recently and it presents a most pleasing appearance. The Conference is assured of a cordial welcome from the congregation and the minister, Rev. J. Dare Davies.

J. GLYNNE DAVIES, Convener.



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THE SCHOOL OF LIFE.

BY MRS. NAPTON.

All life is one, though in various stages of growth, and the study of history in the light of Divine wisdom helps us to realise that there is a great ladder of evolution on one or another rung of which each form of the life stands. So life may be looked on as a school, and the kingdoms of nature classes in that school. The races, the nations, the religions are subjects of the curriculum of studies. Innumerable differences, a varied course of studies, yet one origin and one goal. There can be no ultimate failures, for even present so-called failures may only be stepping stones to success. We are divided up into nationalities—British, Irish, French, German, Indian and so on, and also into various religions with their sects, each in its own way a path of approach to God. In His school we are all fellow students, though of various temperaments; in some emotion dominates, in others mind. In some activity rules, in others the desire for study and contemplation. We have the divisions of politics and of avocations. Some of us are *men*, some *women*. Is there anything in our lives or surroundings that is not material for building. "If you will call your troubles experiences, and remember that every experience develops some latent force in you, you will grow vigorous and happy however adverse your circumstances may be" (Anonymous from magazine article).

Many circumstances tended to bring about the Reformation in the Sixteenth Century; and side by side with that was the Renaissance, the revival of learning, which was not an abrupt break with the Middle Ages, but rather the gradual emergence from ecclesiastic and feudal despotism, a period of transition, fusion and preparation. The new spirit provoked inquiry, encouraged criticism, and shattered the narrow-mental barriers imposed by mediæval orthodoxy. The invention of printing gave impetus to the spread of new ideas, which were increased with the new methods of paper-making and also voyages of discovery. Church and feudalism had done their work. It is a wonderful coincidence that so many eminent painters and sculptors and architects should have appeared about this time in France, Germany, Italy, and in England, in due time, the Elizabethian dramatists. So was it planned by the Great Architect, and the mighty messengers of His will were the unseen guides behind every movement, laying the foundations of civiliza-

tion for the future. Roger Bacon, Francis of Assisi, were heralds of the new dawn. They were pioneers who had to fight the ignorance and apathy of their generation. St. Francis was used to restore to Christianity something of its original life. Roger Bacon devoted himself to the study of experimental science. He invented gunpowder, which soon changed the method of warfare. The great strongholds of the feudal lords were rendered useless, and so feudalism, which had outgrown its utility was destroyed. The world was getting ready for the next step of evolution. "One by one each race shows the characteristics that are marked for it in the Divine plan." The discovery of printing resulted in the cheapening of books. Education spread rapidly. Voyages of discovery helped the growth of mind, and contact with new lands, new faiths and new races of people awakened and vivified the slumbering intelligence of Europe. One writer of Church history has asserted that "the motives which led to the Lutheran revolt were largely secular rather than spiritual." However that may be, in 1520 Martin Luther, a professor in the University of Wittenberg, invited his students to assemble and witness the burning of "the godless book of the papal decrees." Within a century the states of North Germany, Scandinavia, England, Scotland, the Dutch Netherlands, and a part of Switzerland had seceded from the Papal obedience. France after a time of uncertainty and disorder adhered to the Papacy, Poland was reclaimed for the Papacy by Jesuit missionaries. It seemed as if the ruling prince of a nation could decide its state religion. The abolition of the monasteries resulted in much distress among the peoples, and in Elizabeth's reign "the workhouse" came into being, and poverty became a crime. The curriculum in life's school unfolds itself in the political revolutions of the 17th and 18th centuries, and in that statement terrible wars, cruelty, terror and devastation are concentrated. Out of the French Revolution came the famous declaration of the Rights of Man now incorporated in the Constitution of the U.S.A. Then awoke the mechanical revolution, with the increase of education among the working people. The improvements in the methods of smelting iron are well known. Then in social science were the experiments of Robert Owen, and with his Association the word "Socialism" came into use. The impetus given to the advance in thought and life by the idea of evolution is a matter of common knowledge among us.

REVIEW.

A Short Life of Jesus, by H. Harold Johnson. The Lindsey Press, 1933. Price 1/-.

This is the 15th of the series of "Religion: Its Modern Needs and Problems," and has a useful place in this little library, in presenting in a clear simple form the Life story which is the Gospel. The author has not been content to give the incidents as in a biographical sketch, selecting or explaining away, as his own particular presentation may require but, as Mr. Ballantyne might say, he endeavours to get hold of "that elusive something, the Life," that is in and through the story of Jesus. Thus in school or family or to hand on to others who are interested in the meaning of Liberal Christianity, here is a little book not to be overlooked or forgotten; for though the language is simple, yet the theme is the highest that can engage human thought. Here is no attempt to gild the gospel, but to give opportunity for it to make its own appeal. The Passion Drama is dealt with in five sections; and passion dramas have had their existence from very early days of the Christian community. "This is not history—it is great poetry. But there is not a word in these old legends which is not instinct with a deep and rich symbolism and with a suggestiveness of truth lying far below the surface. The real meaning is not always the obvious one, it is not always the literal one. Those who read the Bible and understand by it merely that which stands out on its surface understand very little its inmost meanings. We have to get beneath the miracle, the legend, the parable, to reach the heart of its mystery. The miracle, the legend, the parable are the hard outer shell: the kernel is deep hidden within."

BODEL-MACKENZIE FUND

The Ninth Annual Report has been issued. During the year no election has taken place nor new beneficiaries added. The want of funds prevents the election of several deserving candidates. The income amounted to £432 8s 4d, and expenditure £432 18s 1d. The late Mr. John Gracey of Ballee left a legacy of £10. Congregations contributed £31 0s 7d. Four Annuitants receive grants of £20, two of £15, twelve of £10 and eighteen of £8. The Trustees pray that the Father of all mercies will bless this Fund.

REPORTS.

Ballyhemlin—May 19th, 1933 was the centenary of the congregation, that being the date of the formation of a Committee and its petition to the Bangor Presbytery, meeting at Ballee. July 13th, is the date fixed for a Sale of Work in the Orange Hall, Ballyalbert. This is one of the first appeals the congregation has ever made to the outside public, and they trust that friends in the denomination will encourage their effort.

All Souls' Belfast—The All Souls' Members of the Women's League have placed us still futher in their debt by providing new stage curtains for Rosemary Hall. For the past few years it has been evident that the old curtains certainly did not add to the appearance and efficiency of the Hall, but it has also been eqnally obvious that the Church Funds would not allow any expenditure in this direction. In these circumstances the All Souls' Branch of the Women's League came to the rescue and provided a completely new set of curtains without drawing a penny from the Church Treasurer. For this act of generosity the congregation should be extremely grateful. The Sunday School Excursion has been fixed for Saturday, 24th June, when it is hoped to journey by Chara to Cairncastle on the Antrim Coast, starting at 2-30p.m. from Elmwood Avenue. As was the case last year the members of the Choir will also be present on this occasion. Further details will be given when the final arrangements have been made. Meanwhile, will those friends who wish to join the Excursion please give their names to the Sexton, Mr. J. Derby.

Newry—There was a fine congregation in Newry Non-Subscribing (Unitarian) Church on Sunday evening, April 30, when the children's Sunday school annual floral service was held, the special preacher being the Rev. A. Davison, of Dromore. As in former years the church was beautifully decorated with flowers, the pulpit in particular coming in for very artistic treatment—lilies, irises, tulips and other beautiful plants and flowers bearing testimony to the glorious season of springtime, no less than the modest little primrose, a profusion of which, the gift of the Sunday school children, added charm to the ensemble. The window sills were adorned with white lilac. The congregation was representative of the various Protestant Churches in the town, and a touch of that "nature which makes the whole world kin" was lent to the service by the presence of St. Mary's Company of the Church Lads' Brigade under Mr. Gerald Reside, and Newry No. 2 (St. Patrick's) Troop of Boy Scouts under Scoutmaster T. J. Wylie. A feature of the service was the splendid singing of the hymns led by the choir, with Mrs. Slipper (wife of the Rev. G. J. Slipper) presiding at the organ. Essentially a children's service, the boys and girls of the congregation took a leading part, and their sweet young voices were heard to the fullest advantage, particularly in the hymns "Maytime" and "It fell upon a summer's day," which were sung by the children alone during the collection at the evening service. The other hymns in which the entire congregation joined were : "Praise to God and thanksgiving," "The wise may bring their learning," "The glory of the spring, how sweet," and, concluding, "Onward Christian soldiers." The Rev. A. Davison, Dromore, took for his text the words from the "Song of Solomon," the 2nd Chapter, verses 11-13 :—My beloved spake and said unto me, rise up, my love, my fair one and come away. For, lo, the winter is past, the rain is over and gone ; the flowers appears on the earth ; the time of the singing of birds is come and the voice of the turtle is heard in our land ; the fig putteth forth her green figs and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." The preacher said it was fitting that he should take, as his text, that night, some words from a Song, as the Season of Spring was the gladdest season of the year, and because he wished to address himself to boys and girls, who should be supplying the world with beauty, and music, and promise. The immense variety of beauty in the world called from them something corresponding to it, in their lives. "The flowers appear on the earth." They were called to the cultivation of character—to be as gardens, which contained, not merely useful things, but flowers as well. In concluding his address, the preacher urged the young people before him to remember all that had been done for them ; the great advantages that were theirs ; the love that had been shown them, and to love in return, with their whole hearts. Such love would build up their lives, and make them beautiful. The child collectors at the offertory were—Misses Aggie Lockhart and Muriel Thompson, and Masters McDowell and Wharton. The morning service was taken by Mr. N. Kirkham, Belfast, who delivered a helpful and

instructive address to the young. The decorators were Misses S. Warnock, Maureen Garrett, Peggy McCullough, Mrs. Slipper, Masters Gordon McKinstry, and J. McCaigue. Flowers and plants were kindly contributed by Misses S. Warnock, Maureen Garrett, Sadie Cowan, Ina McCombe, Eliza Mitchell, Aggie Lockhart, Bella and Evelyn Hanna, Peggy McCullough, Ruby Berry, Muriel Thompson, Mrs. Slipper, Mrs. Brothers; Masters Eddie Berry, T. and W. Wharton, George Cunningham, and Mr. H. McAreavey.

York Street—The Non-Subscribing Presbyterian Church of Ireland unites in congratulations to the Rev. Dr. and Mrs. Agnew on their marrage. As each of them is now Dr. Agnew, it will be necessary to discriminate as to which doctor it is, whether Mr. or Mrs. Agnew. The facts concerning the work done at York Street are too well-known to be referred to on this occasion. Dr. and Mrs. Agnew are spending their honeymoon in the United States.

Holywood—The children's annual Flower Service was held on the first Sunday in May. The Sunday School scholars attended in good numbers. They brought spring flowers which were afterwards taken to the sick wards of the Children's Hospital, and collected (with the help of members of the congregation) £2 11s. 6d. for "the Sunday School Cot" in the Children's Hospital, Belfast. The service was conducted by the Minister.

SEVERE PUNISHMENT

Four boys bound over for a year at Leigh on May 11th accused of thefts were ordered to attend church or Sunday-school at least once every Sunday, and to be in their homes by nine o'clock at night in Winter and ten o'clock in the Summer.

Don't be a beggar from life. Stand up!
And earn your right to the silver cup;
Get out in the battle and take the blows
And come home tired to a night's repose.
Bear the burdens and brave the care,
Travel the h ghways but pay your fare;
Then you may say—if you've stood alone—
That you've a right to the things you own.

EDGAR GUEST.

RELIGION A THING THAT GROWS.

The growth of the spring flowers and the trees budding and shooting forth with new life, points to a new spirit of power abroad in the world. We are told that "nature leads to nature's God," and forms in us a spirit of humility that enables us to learn from the operations all around us.

And when we get right down to the actual substance, it isn't creed, it isn't a mode of conduct, it isn't ethic, nor is it a certain feeling, although all these are involved. It is the radiation of personality. It is the man inspired by the desire to serve one another. We cannot change men or people to-day by arguments no matter how rational they may be set before us, and at long last religious organizations are realizing what religion is.

True religion is the putting forth of a person dominated by the highest virtures, such as love, pity, truth, courage. These virtues make people human and Divine. False religions are influences of those who are dominated by arrogance, selfishness, cruelty and fanaticism. It makes men inhuman toward one another.

The christian religion is simply, the personal influence of the Christ type of man. It is the perpetration of the personal influence of Jesus. It has spread, because men fall in love with Christ kind of people.

All the money, endowments, temples, armies, Defenders of the faith, or organizationsand institutions of Christianity have been in the long run liabilities and not assets to it. The real assets, the real conquering forces of the true religion, have been the dynamic radiance from christian life and character. It has been inward, not mere show.

When Jesus went about in Judea and Galilee he was always doing good. He healed the sick, fed the hungry. He made the blind to see and them that mourned to rejoice. He formed no creed, held no revivals, organized no church, state or army, He just shone.

J. McCLEERY.

A certain Presbyterian divine eminently successful as a pastor, during the singing of the psalms carefully noted who were absent, and made it his duty to call on them within the next few days. On the occasion of special collections he notified any absentee that he presumed the absence was unavoidable and that he was putting him down for a guinea, the result being that on the days of special collections there was a full attendance.

OBITUARIES.

Mr. James McKisack.

The sympathy of York St. congregation goes out to the members of the McKisack family in the loss of their father, Mr James McKisack, who passed away peacefully at his home 9 Mount Pleasant, Belfast on May 10th in his 97th year. He had been confined to his room for a long time with physical infirmity, but his spirit remained keen, vivid, and vigorous to the last. He was a man of cultured mind and strong personality, to which long residence in Belgium with its varied contacts had added width of outlook and cosmopolitan sympathy. He had a passion for music and in his nineties could still sing with gusto and expression. To the last also he found great pleasure in literature and flowers and in his friendships, indeed, one may say, in all things bright and beautiful; a character too of sincerity and strict integrity hating all cant and sham and ecclesiastical pride and bigotry. He had married a daughter of the late Rev. Charles James McAlester, well known for his long ministry at our Holywood Church, and always spoke with gratitude of his ideal home life with her and their family. In him our Community has lost one of its Grand Old Men.

MARRIAGE

Agnew—Calwell—May 4, 1933, at York Street N.S. Presbyterian Church, Belfast, by the Rev. J. H. Ewbank, B.A., B.D., Rev. Arthur Linden Agnew, B.A., D.D., eldest son of Mrs. Agnew and the late W. J. Agnew, J.P., Quay House, Moira, to Isobel Calwell, M.B., B.Ch., eldest daughter of Dr, William Calwell and the late Mrs. Calwell, 100, York Street, Belfast.

DEATHS

McKisack—May 10, at 9, Mount Pleasant, Belfast, James McKisack, in his 97th year.

Steel—At Belfast, 12th May, James Steel, formerly of Lomond Avenue, Belfast. At one time a lay-preacher.

From the rising up of the sun unto the going down of the same, the Lord's name shall be magnified, and in every place incense shall be offered unto His name, and a pure offering. There shall be heard in this place, the voice of joy and the voice of gladness, the voice of them that shall bring the sacrifice of praise into the house of the Lord.

— The Unitarian and —

Free Christian Laymen's League.

—:o:—

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